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THE
Annual Report
OF THE
FARRUKHABAD MISSION

INCLUDING STATIONS AT

ALLAHABAD, { FUTTEHGURH,
ETAWAH, { MYNPOORIE,

GWALIOR,

WITH SUB-STATIONS AT

FUTTEHPORE, { ETAH,
CHHIBRAMAU, { JHANSEE,
KALPEE, { ORAI,

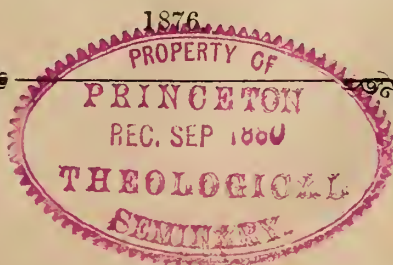
- KOONCH.

FOR THE YEAR ENDING OCT. 31st 1875.

PUBLISHED BY ORDER OF THE MISSION.

Allahabad:

PRINTED AT THE ALLAHABAD MISSION PRESS.



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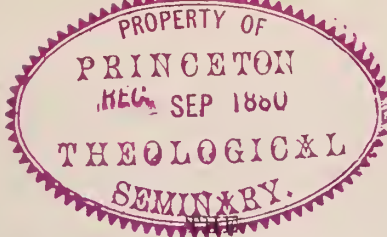
1876.

List of Stations, Missionaries, Assistant Missionaries, and Native Pastors.

No.	STATIONS AND SUB-STATIONS.	NAME OF MISSIONARIES AND NATIVE PASTORS.
1	ALLAHABAD,	Rev. A. Brodhead, D. D. " S. H. Kellogg. " T. S. Wynkoop.* " F. Heyl. " J. F. Holcomb. " J. J. Caleb.† Miss Seward, M. D. " Wilson.
2	ETAWAH,	Rev. J. F. Ullmann. " Nabí Bakhsh.† Miss Belz.
3	GWALIOR,	Rev. J. Warren, D. D.
4	FUTTEHGURH,	" T. Tracy. " G. A. Seeley. " J. J. Lucas. " Mohan Lal.† " Debí Parshad.† Miss Rodgers. Miss Fairweather.
5	MYNPOORIE,	Rev. J. M. Alexander.*. " W. F. Johnson. Mrs. Millar.
	<i>Out-Stations.</i>	
	FUTTEHPORE.	
	JHANSEE.	
	KALPEE.	
	ORAI.	
	KOONCH.	
	CHHIBRAMAU.	
	ETAH.	

* In America.

† Native Pastor.



Annual Report

OF THE

FARRUKHÁBÁD MISSION.



The following figures present a summary view of the state of the Farrukhábád Mission on the 31st of October, 1875.

No. of Stations and Sub-stations,	...	...	...	12
Foreign Ordained Missionaries,	...	...	...	12
Assistant Missionaries,	...	...	...	6
Native Pastors,	...	...	...	4
Native Christian Agents, as Catechists, Teachers,	}			62
Zanana Visitors, &c.,				
Heathen boys at School,	...	...	...	1345
Heathen girls,	...	...	...	639
Communicants,	...	...	...	318

The work which occupies the time of a missionary is much more diversified than persons unacquainted with its details are apt to imagine. Those who estimate the work of a missionary, by the number of hours that he stands preaching in the bázár, or the days that he spends in itinerant labors among the villages, and those who judge of his diligence and usefulness by the time which he spends in a school room, will alike err in their estimate of the man and his work. None but those who have had experi-

ence as missionaries, or rare opportunities of observation, can well understand the nameless variety of the labors and cares which occupy the time of a faithful missionary. Many of his duties, indeed, especially such as pertain to his relations with the native Christian community and the native helpers whom he must needs supervise and direct, are of such a nature that they cannot be represented in their true proportion in any report. The following extract from the report of Dr. Brodhead of Allahabad, well illustrates this matter. After referring to his labours in the Theological class, and as Acting Secretary of the North India Tract Society, and to various literary work, he writes :—

“The labours above enumerated, together with the editorial charge of the Urdú Magazine; the care of the Mission accounts; the carrying of books and reports through the press; acting since April as stated supply of the Jumna Church, assisting the ministers of the several English congregations, occasionally preaching in the bázár and conducting a large correspondence, have occupied my time during the year. These things seem small, and of too little value to be stated with such particularity in a report, but each has taken some portion of my time, and in some cases much more time has been required than would be supposed by one unacquainted with the details of the various duties performed.”

The work of the Mission during the past year may be conveniently considered under the following general heads, *viz.*; (1) Preaching to the Hindús and Mohammedans; (2) the Native Church; (3) Theological Instruction; (4) General Educational Work; (5) Work among Women; (6) Literary Work; (7) Miscellaneous.

I.—Preaching to the Hindús and Mohammedans.

Bázár preaching in the streets and lanes of the cities near which the missionaries reside, has been kept up with a good degree of regularity in all our stations.

Mr. Lucas, of Farrukhábád, writes as follows:—

“From the time I moved to Barhpúr in February, until I went to the hills in the beginning of August, I usually preached five times during the week in the bázár of Farrukhábád. We have a shop on the main street of the city, within a few yards of the principal bázár. From the steps of this shop, day after day, the gospel has been preached to those who passed by, and seldom have we been without attentive listeners. I have been encouraged in noticing that the same persons, coming frequently to our shop and sitting on the matting spread out in front, have been wont to listen to the truth, and afterwards engage in friendly conversation. One of these men wished me to give him one of our books. I told him that it was contrary to our rule to give away books, but I would lend him one if he would return it when read. He promised, and, taking the *Sat Mat Nirúpan*, departed. A few days after he returned with the price of the book, saying that he was so much pleased with it that he wished to own it. Usually after preaching, I have offered books publicly for sale and seldom without success. Though it may be only a tract sold for a pice still who can tell what results may issue from the reading of even one such book? In these bázár services, my heart has been strengthened by the remembrance of this verse, ‘In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.’ ”

Much of this bázár preaching has been done by the native

Catechists in the various stations. In the city of Futtehpore, there is no resident American missionary, and the entire burden of this work and the charge of the christian community, rests upon a worthy native brother. Of his work in the city and elsewhere, Mr. Holcomb of Allahabad, who supervises Futtehpore, writes as follows :—

“Toward the middle of the year, Pancham Masíh, Catechist of Etáwah, was transferred to Futtehpore, since which time the work of preaching has been very efficiently carried on in the city and adjacent villages, and much time has been spent in the large town of Hasúá, six miles distant. Pancham Masíh seems to be wholly occupied with his work as a preacher of Christ, and exerts a very happy influence over all with whom he is associated. He possesses some poetical talent and has composed a number of Christian songs in native metres. These he has taught his fellow Christians and the children to sing, and while he leads their singing, he also accompanies them on his one-stringed instrument. He commands the respect of all who know him and hear the gospel from his lips.”

A large part of the cool season is spent by most of our missionaries in itinerant labour among the villages of their several districts. The impression is general and seems to be gaining ground in other Missions as well as our own, that this quiet village work is especially abundant in promise of fruit. In the large towns and cities, as every missionary knows to his sorrow, there is a large proportion of “lewd fellows of the baser sort,” who often gather merely to prevent by their noisy babbling the effective preaching of the gospel. In the quiet country villages such characters are comparatively few. The missionary is commonly received with respect, often with marked friendliness, and rarely fails to secure at least a quiet and civil,

if not a deeply interested audience. Again, it is the sad fact that notwithstanding the earnest piety of many English residents of India, a very large proportion live lives all unworthy of the Christian name. The Hindoo or Mohammedan has pointed to the drunken soldier staggering through the crowd, and said, "There is a Christian ! and you ask *us* to become *Christians* !" Others, if not chargeable with gross vice, are well known among the natives to be sceptical or utter disbelievers in the truth of Christianity. A Mohammedan gentleman referred to this in conversation with one of us not long ago. "Even many of you Christians do not believe that Jesus Christ was God incarnate ; how can you expect us to believe that of which you yourselves are not all assured ?" These and other causes hinder incalculably the progress of the gospel in large cities which have a considerable nominal Christian population. In most the villages little is seen of a merely nominal Christianity, and objections such as the above are not very often heard. From the many interesting reports of this itinerant village work we select a few extracts.

Mr. Ullmann of Etáwah, has a number of excellent native helpers, (one of whom, the Rev. Nabí Baksh, is an ordained minister,) who carry on extensive itinerant work in the Jalaun and Jhánsí districts and other parts of western Búndelkhand. Mr. Ullmann furnishes many incidents from the journals of these brethren, some of which give a very life-like picture of itinerating experiences. Thus he writes of one tour ;—

"They also came to Nayágánw, a considerable place where they found Madrassee troops. There they met with one of my former pupils, a young brahman, who, as they said, did not only know the truth, but seemed to love it, for he assisted them, by speaking boldly, before all, of the excel-

lency of the Word of God in general, and of Christ in particular, and remained talking with them until midnight. Here a bigoted Mahommedan soldier drew his sword over Nabí Bakhsh, but withdrew it again, saying, Do not speak against our prophet again!" And again;—

"In the village Pahári, a fakeer, who had heard the gospel from them during the day, came to them by night, to hear more of the way of salvation. He had got from some place a copy of Barth's Bible stories in Hindí, which he knew pretty well, and was able to relate some of the stories. He asked for a New Testament in Hindí, for which, of his own free will, he paid one rupee, which was double the amount for which he could have got it. And then at the request of one of the brethren, he sang a few (Christian) *Bhajans*."

"In the village *Jáwán* which is in one of the Búndelkhand jungles, an inquirer came at midnight, when these six native brethren were all asleep, and wanted to hear, as he said, the whole story of the Lord Jesus Christ. *Nabí Bakhsh* rose up and told him what he wished to know. *Nandkishor** soon joined them, and made the story complete by singing some good *bhajans* in the stillness of the night. The man was gratified, and bought thirteen annas worth of books and tracts." Again, Rev. Nabí Bakhsh says,—“Early in the morning people again came to our little tent, to buy tracts and to hear the gospel story, and I told them of my Saviour, his works, sufferings, death and resurrection. They expressed their gratitude in many ways, and wanted to worship me, and indeed did so in their ignorance, without my being

* A cripple preacher, quite unable to walk, who is borne about the country on his preaching tours in a *doli* on the shoulders of men.

able to prevent it. There was great joy in that place, and many books and tracts were bought by the people."

"In the large place Maú Ránípúr these native preachers and colporteurs stopped four days, preaching the Word to crowds. Nand Kishor says, that once he sat down in a native shop, and preached there for a long time to a large crowd, on Christ's first and second Advent. "One person," he says, "asked me whether my mouth did not ache from much speaking. No said I, 'God has made my mouth iron.' "

"Near Karará they preached, sitting before the palace of a Rájá. The Rájá was sitting above, listening, and round about the preachers was a large crowd consisting of men and women. On the high road was a Paramhans, sitting there in his Paramhansie, natural costume. To him Nand Kishor said, 'You ought not to call yourself a Param-hans, (perfect man), but a Param-bhains, (perfect buffalo), for you go about naked like a buffalo.' "

In the adjacent state of Gwalior, Dr. Warren's work as Chaplain of the soldiers stationed in Morar has kept him closely to the station, so that little itineration has been done. But he makes the following encouraging remark concerning one short tour in the Gwalior state.

"We think the people remarkably ready to hear, and to treat us kindly. We can but regret that provision can not be made for carrying the word more persistently to such places. There is nothing to hinder a lady Missionary from having access to very nearly all the females, high and low, in the villages of this kingdom. In the principal bázár of the English station, and in the city of Gwalior, there is the same difficulty in doing zanana work that is found elsewhere; but there is scarcely any of it in the villages."

Mr. Kellogg notes the following interesting incident of a tour in the native state of Garhwál in the Himálayas :

“When in Tíri the capital town of the Rájá of Garhwál, we visited, and, at the request of the head teacher, examined an Anglo-Vernacular school established by the Rájá. We observed that the text books used were not those issued under the authority of the Government, from which, out of regard to the supposed feelings of the people, all reference to religious matters is carefully excluded; but, instead of those, were the publications of the Christian Vernacular Education Society, which are written expressly in the interest of the propagation of the Gospel. We asked how it was that these books came to be chosen for the school. The answer was, ‘By the order of the Rájá’. The incident is a suggestive comment upon the policy of Government in regard to Christianity, which, although intended to be simply neutral, is, I believe, oftener regarded by the natives as unfriendly alike to Christianity and to all religions. It should be noted as giving this incident the more significance, that the natives seem to regard the Rájá of Tíri as a firm adherent of his ancestral religion, and in no way disposed to entertain the Christian faith.”

Messrs. Brodhead and Holcomb made a preaching tour of a month in the Mynpurie and Etah districts of which the following note is made :

“We found listeners interested, indifferent, and opposed. At times we were much encouraged by the manner in which the truth was received : at other times the want of interest and direct opposition manifested showed that we were where Satan had his seat. At Shekoábád, one of the most important towns in the district of Mynpurie, and where the Mohammedan element is strong, the opposition became almost

fanatical, and some of the baser sort fairly gnashed upon us with their teeth, and gave unmistakeable evidence of the violence they would use had they the power. But the Gospel was preached fearlessly in their midst, and it may be that seed was sown to spring up in other days."

During this march, the large annual melá at Bateshar was visited. Dr. Brodhead writes :

"Large numbers attended the preaching whenever opportunity offered, and it has seldom been my privilege to preach to more attentive listeners. The only opposition came from an English officer on duty, a member of the Civil Service, who deemed it to be his duty to stop the preaching; not because there was any crowd or tumult, for there was none, but on the extraordinary plea, that preaching *might* result in that! We venture to suggest that the zeal of this gentleman for the cause of public order, might to advantage have been tempered with more of wisdom and justice. He might well have been requested to show by what authority he was empowered to stop public religious teaching of any sort whatever, so long as it was conducted in perfect quietness, and with no sign of probable disorder."

The missionaries at Futtehgurh spent much of the cool season in preaching tours in the Farrukhábád district. Mr. Seeley has encouraging testimony to the effects of former tours. Thus he writes :—

"After the first march we left the *pakká* road, and went over ground traversed by some of the brethren in the cold season of 1871 and were sometimes gratified to see fruit of the seed there sown. I recall one man, who being asked if he had heard the truth before, said most significantly 'yes, I heard it three years ago, at that very time I laid hold of Christ.' "

At the large towns of Chhibra Mow and Qáim Ganj in the Farrukhábád district, out-stations are maintained in charge of Native brethren. About these places the most signs appear of permanent results. Of Chhibra Mow Mr. Lucas writes :—

“Services are held every Sabbath in the house of one of the Christians. This is attended principally by the Christians of the place, about 12 in number. The Catechist and Scripture Reader preach daily, either in the bazar or in one of the many villages near Chhibra Mow. They report little opposition to their preaching, and have had conversations with several whom they regard as honest enquirers.”

And Mr. Seeley thus writes of Qáim Ganj :—

“Daily bazar preaching has been maintained, and a large number of tracts have been sold. I had frequently conversations with a little company who profess to be earnest seekers for the truth.* Of the five or six who then came to me, I regard with much hope the cases of three. The Bible woman has gained access to a few zenanas, and won for herself universal esteem.”

“I have had application for schools, for both boys and girls, and think it very advisable that the Mission should at once sanction their establishment.”

Mr. Seeley gives pleasing testimony as to the preaching

* The following pleasing incident attests the sincerity of these men. The Catechist in charge at Qáim Ganj, had written a metrical version of the parable of the Prodigal Son, which he was accustomed to recite to the people. So much were this little company interested in the composition that they requested the N. I. Tract Society to publish it, and sent the sum of Rs. 10 to defray half the expense of publication. Rarely indeed, have professed Hindús thus spontaneously contributed toward the publication of a Christian tract.

by the Native brother in charge. "In all his bázár discourses, I heard not so much as a mention of Ráma or Krishna, or any of the heathen deities. Continually and fearlessly, and I believe, with an accent of conviction, he preaches Christ crucified and raised again for our justification. His thorough knowledge of the Mohammedan controversy has enabled him to shut the mouths of all opposers, while his quiet bearing and fearless defence of the truth have won for him the confidence and esteem of all."

II.—The Native Church.

Of the seven organized churches in the Mission, three enjoy the regular services of a Hindustání Pastor, supported in part by the members of the churches, and in part by grants-in-aid from the Mission Treasury. The care of the other churches rests upon the resident missionaries. It is earnestly hoped that the day may not be far distant when this abnormal state of things, which has doubtless greatly hindered the development of an independent self-reliant Native Church, shall be brought to an end.

In Allahabad there are two organized Native Presbyterian churches; of which one is at Kuttra, and the other about three miles distant, near the Jumna railway bridge.

The Kuttra Church is under the entire charge of a Hindustání Pastor, the Rev. J. J. Caleb.

The other Allahabad Church has been under the pastoral care of Rev. Dr. Brodhead, who writes as follows:—

"There has been a good attendance on the Sabbath, both of adults and children, and the Wednesday evening prayer-meeting has been well attended. There have been four accessions on profession of faith to the Church membership.

Three of these were inmates of the Blind Asylum. I believe that there is a good degree of spiritual life among the Church-members."

The small Church at Futtehpore, has been under the supervision of Rev. Mr. Holcomb of Allahabad, who has frequently visited the church during the year, to preach and administer the Sacraments. In his absence, the Catechist Pancham Masíh has regularly conducted divine worship with the Christian community. Indications of God's blessing are not wanting in Futtehpore. Mr. Holcomb writes:—

"During the year an interesting girl of 15 years of age, daughter of native Christian parents, was received into the Church at Futtehpore on profession of her faith in Christ. She has since died, and I doubt not was fully prepared for the change. There are at present three candidates for baptism at Futtehpore, all of low caste, but remarkably intelligent."

The Pastor of the Etawáh Church, the Rev. Nabí Bakhsh, has been absent throughout the year, being engaged in evangelistic work in Búndelkhand. The care of the Church has thus devolved upon Rev. Mr. Ullmann, who writes as follows:—

"The Native Church has been, generally speaking, a source of comfort to me during the year. Two services every Sunday, and a Lecture every Wednesday, with a Sunday School after every Morning Service, have been regularly conducted by me. Beside the native members of the Church, I have always had some Europeans or East Indians among my hearers, and, particularly during the afternoon Service, a great many Hindoos or Mohammedans coming in and sitting down or standing round the three open doors to listen to what is said by the preacher. These hearers from outside number often from 50 to 80 persons."

Mr. Ullmann also notes his method of conducting a Service in Etáwah Church which may be suggestive to others, who are troubled by passive, and seemingly uninterested, congregations.

“In the weekly Lecture on Thursday, I have introduced a change. I select a certain word, frequently occurring in Scripture, i. e., the word Lamb, and all present, men, women, and children, have to prepare themselves at home by finding out two or three passages of Scripture (at present only in the New Testament,) which contain the word ‘Lamb’. One or two of these passages they have to bring forward, as I call on them, one after another, and they have to explain them; and at the close of the whole I sum up what has been said. They are thus obliged to look into Scripture, to search the Scriptures, and they find how much Gospel truth may hang upon one word. The word ‘Lamb’ for instance, brings before them Christ, the Lamb of God, a sacrifice;—then Christ being dumb as a lamb before his shearers, the patient Sufferer;—Christ the spotless lamb;—the command of Christ to Peter, Feed my lambs, young Christians, or children, &c. It is wonderful to see with what eagerness they all are engaged in finding out, and reading, and explaining their passages. Even the blind youth Bodha brings his two large Volumes of the Gospel of Matthew, for the blind, with raised letters, with him, waiting to hear his name called, and then, opening the passages where he has put markers, reads them off nicely, and explains them. And what is particularly refreshing to me, is the fact, that the women and children are as deeply interested in the exercise, as any of the men. This makes these naturally lethargic people look into their Bibles, which is just what I want. One of the best and most atten-

tive ones in this Bible exercise was a little boy, only 8 years old, the son of a Scripture Reader. I say, he *was*, for this boy became suddenly ill and died on 6th of November, and is now a dear lamb, safe in the arms of the Good Shepherd."

Of the Mynpurie Church, we note the following in Mr. Johnson's report:—

"The Missionary has acted as pastor of the Church, and has only a favorable report to give of the almost unvarying Christian deportment of the congregation during the year. Their attendance on the means of grace has been steady and punctual to a remarkable degree, and their reverent attention has been very gratifying. One marked feature about the Mynpurie Church has long been the number of Hindús and Mohammedans, who attend the Sabbath services. The large room in the boys' school is generally rather uncomfortably full on Sabbath mornings, and in the afternoons, also, it is rare not to have outsiders drop in for a part at least of the service."

Each of the churches in connexion with the Futtehghurh Station is under the charge of a Native Pastor. Mr. Lucas refers to their condition in encouraging terms as follows:—

"Nine adults have been baptized on the profession of faith, and thus far all of them have run well. Eleven others have been received into the communion from the baptized children of the Church. The members of these churches have supported their pastors willingly, so that we trust they are making progress to a normal and healthy life. It is yet the day of small things, but already the rustle of the first sheaves of the great harvest may be heard."

Statistics of Churches for the year 1875.

NAME OF CHURCH.	Admission to the Ch. in 1875.	Total No. of Communi- cants.	Contribu- tions*.	No. in Sab- bath School.
Allahabad Jumna Church,...	4	47	Rs. 90	50
„ Kuttra Church,...	0	32	296	50
Gwalior, ...	1†	10	0	0
Etawah, ...	6	36	65	40
Futtehpore, ...	1	9	0	0
Mynpoorie, ...	0	35	25	120
Futtehgurh Rakha Church,..	11	108	232	75
„ Farrukhábád,...	7	41	225	100
Total, ...	30	318	933	435

III.—Theological Instruction.

Much time and strength have been spent during the past year in the training of native preachers. In the Theological School of the Synod of India at Allahabad 14 men were gathered for study during six months of the year.

* *Anás* rejected.

† No Church organized as yet.

Messrs. Brodhead, Kellogg, Wynkoop and Caleb took part in their instruction. With Dr. Brodhead, they studied Church History; with Mr. Wynkoop, Special Introduction to the books of the Bible; with Mr. Caleb, Theology. As in nearly every department, it has been necessary for the instructors to prepare every thing for the class in writing, the labor involved has been very considerable. We extract from Mr. Kellogg's report the following account of his labors in the school.

"The six cool months of 1874-'75 were chiefly occupied with the Theological class. In consequence of Mr. Wynkoop's illness, a larger share than usual of the labor fell to my lot. Besides the hours spent in the preparation of lectures, I was engaged with the men in the class room two hours daily from the middle of October to the end of March. During this time I finished with them the Logic and Lectures on Homiletics and Evangelistic work, which had been begun the previous year; and gave them besides a course of lectures on Church organization and government. Twice a week, I required carefully written discourses from four members of the class; which were delivered in the class and then thoroughly criticised. Besides this the brethren went regularly into the city to preach, one of us accompanying them whenever practicable."

"Besides the various exercises above detailed, I held a special prayer and conference meeting with the class, every Sabbath noon. In these meetings, which were characterized by a degree of freedom unusual in this country, I made it my own special object to deepen with God's help their sense of responsibility and quicken their earnestness in the great work of saving souls and building up the church of Jesus Christ. It is not always easy to judge of the effect of work

of this sort. But some individuals seemed to me at the time to enter deeply into the object of the meeting ; and, to me at least, they were the most pleasant and profitable meetings that I have ever had with native Christian brethren in India. And I have lately been pleased to learn that one of our students whose levity had caused us no little sorrow and anxiety, has appeared to the Missionaries of his station since his return, as materially changed for the better. On the other hand, one of the very best Christian men and best preachers in the class, came to my study after one of our meetings, expressly to unburden his heart as to his unfitness and unworthiness for the work. Said he, with fast falling tears, ‘I have been preaching the Gospel for some years, but I seem to myself to have been so unfit for it as to have been throwing my life away.’ ”

“ The floods at Allahabad in August, which destroyed about Rs. 4000 worth of Mission property, also washed away the buildings which had been erected a year ago, for the use of the Theological class. Perhaps some kind Christian friends, into whose hands this report may come, may aid us in some substantial way to repair this heavy loss of the Mission.”

“ Besides the larger Theological class at Allahabad, the Missionaries in the other stations, have spent more or less time in the instruction of probationers for the work of preaching the Gospel.”

Thus Mr. Ullmann of Etáwah writes :—

“ I have a small class of men to instruct, consisting of two probationers, with Dayáram the colporteur, and the blind youth Bodhá, of whom I spoke before. They come once a week to me, are reading in Hindí, commit a Catechism to memory, and study God’s Word with me.”

Dr. Warren of Gwálor also writes :

“ I have assisted the Catechists in learning to prepare sermons, and incidentally have given them much instruction in Scripture interpretation. They meet me once in a week for these purposes.”

Mr. Lucas writes of similar work in Futtehgurh:—

“ Mr. Seeley and I taught three young probationers for several months until they passed the examination for the 1st Grade of Scripture Readers.”

Mr. Johnson of Mynpurie has also spent much time in the same important work. He says,

“ Of my own Bible and Theological classes, one has gone over the Epistles to the Romans, Ephesians and Colossians, in course, in English. Another has read the Epistle to the Romans, I Timothy, I Peter, and part of the Psalms in Urdú, and also the larger part of Dr. Pfander's controversial work on Mohammedanism, ‘The Balance of Truth,’ and the 1st volume of Dr. Muir's work, on Hindúism, ‘The Examination of Religions.’ More elementary instruction was also given to a third class.”

IV.—General Educational Work.

Five Anglo-Vernacular Boys' Schools have been sustained during the past year, which report the following attendance at the close of the year:—

Allahabad, Jumna School,	..	..	..	294
„ Kuttra,	..	..	..	96
Futtehgurh (Rakhá),	..	..	..	104
„ (Farrukhábád),	..	..	..	138
Mynpurie,	..	..	..	166
Total,				798

Add to these twelve Vernacular Schools in the villages around Farrukhábád,	484
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One in Etah,	35
One in Mynpurie,	28

Total in Boys' Schools, .. 1345

Of the Kuttra School (Allahabad), Mr. Holcomb writes :

“The Anglo-Vernacular Boys' School at Kuttrá has received from me more than the usual amount of attention. While looking after the general interests of the school, I have made it my business to be present quite regularly and conduct the opening exercises of reading the Scriptures and prayer and hearing the recitations from the Catechisms, English, Urdú and Hindí. One question and answer has been the daily requisition from all the boys of the school, as a consequence of which they are quite familiar with a large amount of religious truth. At the beginning of the year Catechisms were supplied gratuitously, and each new boy has since been provided with one in the same way ; and as evidence of some interest in this department of study, Catechisms are now freely paid for by the boys. During the latter months of the year the fees for tuition have been increased, while supplies of stationery at Mission expense have been withdrawn. Notwithstanding these changes the attendance has not materially decreased, the average continuing to be about 90, of whom more than half are in the English department. With two Christian teachers at the head the school is under good management and influence, and is I think, doing good, even from a Missionary point of view ; while with the Government aid, and the patronage of friends, the expense to the Mission is comparatively small.”

Of the School at the Jumna.

Mr. Heyl writes :—

“During the year my principal work has been in the Jumna

School which has taken from four to five hours of my time daily. I have been carrying on the School as well as can be done with the allowance granted by the Board; and the present year has been one of preparation, with a view to future improvement when larger funds are at the disposal of the Principal."

Besides the Bible, Mr. Heyl writes :

"Dr. Murray Mitchell's Letters to Indian Youth has been used as a text book, but I have endeavoured by a series of simple lectures to impress these important truths upon the minds of the young men."

Mr. Johnson makes the following remarks about the Mynpurie School.

"The School has been carried on through the year under the able Head master Bábu Hulás Ráe: and it has the reputation of a more successful management than most Schools of its class. The Missionary has not been able to give it much attention beyond personal oversight, and occasional examination of the classes. Application has been made for a grant-in-aid from Government; with what success is not known."

Mr. Tracy makes the following remarks as to the Farrukhábád Vernacular Schools. He places in strong light the great difficulty of effective religious instruction in many of our Anglo-Vernacular Schools. "In the City School there are besides myself only *two* teachers out of *nine* who are Christians. The time allowed to worship and religious instruction is *one* hour out of *five*. This is the limit of toleration. It should not be overlooked however that quite a number of the secular books taught were prepared with a view to inculcating religious truth in the minds of the pupils."

“The boys come to us with their minds full of prejudice and ignorance, so that they are entirely out of sympathy, and without desire to become acquainted with the instruction of God’s word. Although the condition of the School is very far from what I have sought to make it, and there is much to dishearten one in the want of interest in the “great cause” which is shown by the boys, yet there is one little ray of light to break the darkness and encourage us to hope that all our labor has not been in vain. There is a young man about 17 years of age who trusts that he has become a Christian during the year. His mind was awakened by reading the Gospel. He has requested baptism, but as yet it has not been given. He seems to be heartily in earnest.”

“The twelve Vernacular Village Schools in the vicinity of Futtehgurh, have been very prosperous throughout the year. Perhaps the noble Prince (the Maharájá Dalíp Singh) by whose liberality these schools have long been sustained, could hardly bestow his bounty in any way likely to produce more solid lasting good than in carrying on these Christian Vernacular Schools. English education, high authorities tell us, has been pushed over much; but the great work of the Vernacular Education of the masses the Government and Missionary bodies together are not likely to overtake for a long time to come.”

In Mr. Seeley’s report we find the following satisfactory testimony:—

The Maharájá’s School are in a prosperous condition, as the following figures show:

“No. on the Roll,	448,	against 313,	1874.
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Average attendance	389,	„	240,	1874.
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Increase on last year, ...	149.
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The longer my connection with these Schools, the more

thoroughly am I convinced that they are a power for good. Instances are not wanting where the influence of the truth is apparent, both upon teacher and taught."

V.—Work among Women.

In all our stations special work is carried on among Hindoo and Mohammedan women. Four women, two Hindoos and two Mohammedans, have been baptized during the year, and give good evidence of an experimental acquaintance with the power of the Gospel.

As among the men, so among the women, we meet many who seem to be deeply impressed with the Gospel, and even profess faith in Christ, but are deterred from baptism by the heavy penalties, which among both Hindoos and Mohammedans, are always visited upon the man or woman who forsakes the ancestral religion. It is hard for a man to be turned out of doors by his own relatives, but it is harder for a woman, and harder for a woman in India than perhaps in any other country; for almost every door of industry is closed to her, and however she may live it is extremely difficult for her, if deprived of the protection of a father, husband or brother, even to retain her good name. And if any wonder that so few, women or men, profess Christ in India, it might be well to consider how many, probably, who now profess to be Christians in Great Britain or America, would be willing to be known as Christians if they were turned out of doors by their family for such a confession, and that to find almost every door of honorable employment closed to them.

The following table shows the number of heathen and Mohammedan women under stated instruction in our several Mission stations.

Allahabad,	137
Etawah,	44
Gwalior,	0
Mynpurie,	168
Futtehgarh (including Farrukhábád,) ...	290
Total, ...	639

Many of the reports of our Missionary ladies we could wish to publish at length, did space permit, but must content ourselves again with extracts.

Of the Medical Zenana Mission Work at Allahabad, Miss Seward writes :—

“The number of Dispensary and Zenana patients during the past year has been 2980, an increase on the previous year of 354. Two-thirds of those attending the Dispensary have been Hindús, but in the zenana a greater proportion of those visited were Mohammedans.”

“During the year one of the native Teachers obtained from the Church Mission Normal School at Benares has been present each morning, and read and explained to those waiting for treatment, either from the Bible, or some simple religious book. Unless the attendance has been unusually large, or time pressed, at least the first half hour has always been thus occupied.”

“Of the Dispensary patients, many *purda nishín* women come from a considerable distance, some even from Benares and Lucknow. Of the patients in the city, the majority have belonged either to high caste Hindú families, or to the better classes of the Mohammedans.”

As the effect of these labors; while some only call the ‘Doctor Lady’ under necessity. Miss S. writes, “To many of them I can go at any time, and try to do so as often as possible. The visits of the ‘Dr. Lady’ cause no suspicion

or distrust among inquisitive neighbors, and often in such places quite a little audience will gather from the neighboring houses."

Of the peculiar difficulties attending her work Miss S. writes, "Much of Dispensary and Zenana work is exceedingly trying and discouraging ; so many cases are those upon which *baid*s, *hakíms*, have practised with little or no success. Not long since one of my most intelligent patients told me of a family living near her, in which one of the women was very ill. She begged them to send for me. 'No,' they said, 'when all the others have given up the case, then we will call for her'. Just as the woman was dying they sent to know my address ; 'But' said she, 'I knew you could not help her then, and I would not let them send for you only that she might die upon your hands.' "

To any one ambitious to acquire a reputation for Medical skill or wishing to attain any degree of proficiency by close and intelligent study of cases, zenana practice can offer no inducements. It is seldom that a clear and intelligent statement of symptoms can be had. Most of the women have strong prejudices in regard to certain medicines. But very few will give the least attention to diet or hygienic rules. And very often, just as they seem to be really benefiting by treatment, they leave off and call in some *baid* or *hakím*, or perhaps some enchanter or astrologer. But despite these trials and annoyances there are many opportunities to relieve suffering and save life. In such cases the people are not slow to express their gratitude, nor do they soon forget. When we remember that in most cases the doors thus opened, except for the desire to benefit by medical aid, would be hermetically sealed to all Christian influence or teaching, we can judge somewhat of the responsibilities and privileges of such labours.

Of the general Zenana work in Allahabad Miss Wilson writes :

“In our work we can see a marked improvement in the ability to read understandingly, and in some an evident interest in the truth presented ; but none have come forward with any desire openly to profess Christ, though some have said that they believed in Him. We have had but little of opposition ; indifference is much more common.”

“But there is some satisfaction in knowing that the Bible is often read in some of the houses, even when we are not present ; some say they read it daily, and there is more of a regard for truth among them than formerly.”

We note the following characteristic incidents of Miss W.'s daily work :

“In a Mohammedan house the women would neither read or talk because the men were present, and the father said, that I need not come to teach them about our religion ; he had attended a Christian school for fourteen years, and knew all about it ; even Sir W. Muir had said, he did not know of a better man than the Pádrí who taught him, but that Pádrí could not explain how God could be one and yet three. I replied that it was not necessary to be able to explain it, there were many things that we knew were so, without being able to tell how, or why they were so ; for instance ‘Can you tell me why our bodies move in obedience to our wills, or how it is that when what we call our life leaves our body we die’ ? He owned that he could not. I said, then if you cannot tell me that much about yourself, how can you expect to have your questions about God answered ? It was useless to talk with him, and I took my leave, but the son who had stood silent near the door followed me to the carriage, and begged me to continue my

visits to his wife, and asked me if he might come to our house and learn about our religion."

"In a high caste Bengali house I found a great confusion; they had been giving a feast on the occasion of giving a name to their grand-child. I asked what they called him, but neither mother, grand-mother, nor aunt could tell me; they called the father, he too had forgotten the long high sounding title, but would get it for me as it was written down; meanwhile the child would be designated by a pet name. The father then went on to say that it was their custom to call in their Guru and some other Brahmans and give them the date of the child's birth, and they consulted the stars and their sacred books and named the child according to his destiny. It was very provoking to hear of all this nonsense in very correct English from a graduate of a College, so much for education alone changing men's practices! The old pundit was right in saying that the Bible should form part of their education, as their books had no code of morals and custom was their only rule."

Of Mrs. Holcomb's work we read :—

"During the year Mrs. H. has been very actively engaged in the work of teaching in the zenanas. There are now about 40 women under instruction in the zenanas which she visits. Miss Walsh's School has also been under her care, and has occupied her time for an hour or two each day."

Miss Belz, of Etawah has not only superintended four Girls' schools, and visited 95 zenanas, but has laboured much with the women in the streets and lanes of Etawah, and the surrounding villages. During the past year she has made 254 visits to villages within five or six miles of Etawah, and attended 22 *melas* or festivals where large numbers of Hindú women gather for religious purposes.

The following remarks by Mr. Ullmann of Etawah give a true and graphic picture of the people among whom Miss Belz and many others are labouring :—

“The circle of knowledge in which native men move, small though it be, (I speak generally), is much larger than that of native women. About the eighth part of the radius of the male circle of ideas would perhaps be sufficient to form that of native women, particularly in villages. And what are the main thoughts and ideas in that little circle? They comprise cooking, eating, drinking, smoking, making fuel from cow-dung, caring for the children, worshipping gods and goddesses and attending to marriage affairs. And their code of morality which secures further happiness to them, if they are able to think so far, contains only two chief points—first, they must observe the rules of caste, i. e. have nothing whatever to do with people of castes different from their own,—and, secondly, they must be faithful wives and remain always and completely in subjection to their lords or husbands. A woman fulfilling these two rules faithfully, will certainly be happy in the state of existence after death, particularly if she enjoys the privilege, invaluable to her, of having a son to perform the funeral rites and ceremonies after her death.”

“With such persons a zenana worker, but particularly a zenana Evangelist, has mostly to do. True, there are some women in zenanas, particularly in cities, who are above this general female standard; but I speak at present not of those few, who are after all merely exceptions, but of the masses of women in the streets and lanes of a city, in villages and at Melas, to whom the female Missionary has to preach the Gospel.”

Under December 1st, Miss B. says, in her journal :—

“After having delivered my message in the village of Kaisapur, I passed on to Jitapur. I stopped at the entrance of the village, where I soon found a large number of women ready to listen to me. An elderly woman, to whom I put a question about her soul, tried to run away. I called her however back, saying, that I had a very important message, to deliver to her and to the others. When after a while she attempted a second time to leave us, I laid hold of her arm, saying, You must first hear all I am going to tell you, and I then spoke of the Lord Jesus Christ, the Son of God, as the only Saviour of the world. This aged woman after I had finished speaking in that place, took me to her own house, where she showed me her three daughters-in-law who all, when coming near me, tried to worship me by laying hold of my feet with both their hands. I told them here, as I have often to do in other places, where women want to worship me in this way, that their doing so was shocking to my feelings, because God alone was to be worshipped, and no man or woman besides him. To the many women who had been gathering about me, I explained the way of salvation.”

Miss B. attends to the lowest castes as well as to the highest. Thus she writes :—

“I came to a place inhabited by low caste people, Chamars and Mehtars, where I stopped and preached at three different places. They were all very glad to hear me and entreated me to come again. After I had left them a Mahomedan boy coming up to me asked me. “Do you also go to these low people?” “Of course,” said I, “has not the same God who created you and me, created them also? We ought to feel for them and love them and tell them what is good.” Many of these low caste women were following me in the road. I passed a house where some Mahomedan women

were sitting in the Verandah, who invited me to come and sit down. But oh, said one of them, "why do you bring all these low people along with you?" To her, my reply also was, "Has not the same God who created you and me created these as well? If you despise them, you despise their Creator."

Again we read :

"In the second village we were also called to a house where we found some 15 women to whom we brought the same message, salvation by Christ. When I had finished, an aged Brahminee woman sighed aloud and called out "Seetá Rám." I turned to her saying "Why do you call the names of those who are dead and who were no gods but mere men, and who cannot help you? The Lord is God. Call upon Him!" She replied, "Why should I call upon Him who has taken all my loved ones away from me?" And saying this she wept much. I tried to explain to her why God had to deal with us often in a way which we do not like. I then told her the story of the shepherd who could not succeed in making certain sheep enter through a certain door into a yard, the place of safety, until he took at last a little lamb and carried it into the yard. The mother followed then after the lamb, and the other sheep after her. Applying this to her state, I said, God has taken your lamb or lambs away, in order that you might be induced to follow them, because you would not listen to his calling".

The zenana work in Mynpurie has been under the charge of Mrs. Johnson and Mrs. Millar. Miss Hardie, who was also appointed to labor in Mynpurie, was compelled by serious ill health, to the great regret of all concerned, to give up her work after three months, whereupon Mrs. Johnson took charge of Miss Hardie's work in addition to her own of the girls' schools. Mrs. J. writes :

“Although the number of schools might be increased, the want of funds has prevented any expansion during the past year. The girls schools’ are doing a good work ; and, if not always making progress at the rail road speed that suits our western ideas, we hope that the girls and women who are taught in them by patient plodding, may still, in spite of the hindrances of early betrothals and marriage ceremonies, leave far behind the ignorance of former days. The girls leave our schools too young to hope for a high education ; but many of the little wives who have learned to read are year by year scattered throughout the villages, bearing with them their Testaments, Bible History, Catechism, and, not least loved, the hymns breathing the story of the love and work of Christ.”

Of the Christian Girls’ School numbering 16, Mrs. J. writes :

“The girls have been with few exceptions punctual and diligent. They seemed to think one month’s vacation in the hot weather wearisome, and begged me to open school again. They have shown such an interest in their studies that it has been a pleasant task to teach them, and, from their exemplary conduct and the spirit of love and harmony among them, I think the girls of our little school are likely to make good and useful women.”

The following extract gives a graphic picture of a common scene in zenana-visiting in the villages.

“In a short itineration a few weeks ago, Mula, one of the Bible women, and I, were able to visit a large number of villages. We found quite a throng of women wherever we went, although our first entrance to their houses was often the signal for a general stampede of old and young. But soon a half-veiled face would peer out to see what kind of

an attack seemed to be threatened, when Mula's kind assurance that we came only with words of love, seconded by her gentle manner, soon drew them from their hiding places, and in a short time the courtyard and walls around swarmed with curious and smiling faces, wondering what brought a *Mem sáhíba* among them. The proposal to sing a hymn was always greeted with hearty approval, and Mula's favorite *Kyún man bhúlá hai*, in which I could join her, often opened the way for the old, old story. The women in almost every village had heard of two Brahmans in Mynpoorie who had become Christians, and often asked Mula if she was one of them. Our reception was without exception friendly, and often the whole crowd of listeners joined in urging us to come again, and frequently a large company of women would accompany us respectfully outside of the village, pressing us to come next day."

Of the Mynpurie Normal School Mrs. Millar writes :

"In the Normal School three names were dropped on account of irregular attendance and one became teacher of the new school ; four new names were added to supply the vacancies, three of them being taken from the other schools. The four last mentioned are young and intelligent and we may hope that they will become desirable teachers."

Of the Girls' Schools in Farrukhábád, Mrs. Lucas reports :

"The eleven in her charge are in a prosperous condition ; it is hoped that Government will give a grant to these schools, so as to permit of their expansion. Mr. Lucas has held a weekly Bible reading with the Pundits of these Girls' Schools which he has found a very interesting service. Mrs. Brown in Futtehghurb reports about 60 zenanas in Futtehghurb and Farrukhábád as open for Christian instruction. The following extracts show how such instruction is received in many Hindoo homes.

"I have often heard such a remark as this:—'We believe all you say; we love Jesus Christ very much, but cannot we be His followers without confessing Him before men!' I answer in the words of our Lord:—'Whosoever shall confess me before men, &c.' I feel nearly sure that some of the women are Christians at heart, especially among those attached to the School: one woman who was reading in Luke begged me to allow her to go back to Matthew, that she might study the Gospels over again with more care. I have lately met women, who had received instruction in the Mission School years hence, and through their influence have gained admittance to houses that might never have been opened otherwise."

"It is very apparent that the prejudice among the people here in getting their wives and daughters taught is gradually and steadily giving way."

Still prejudice and superstition reign supreme in many a house which the Missionary lady visits. Thus Miss Blunt of Futtehghurh relates the following characteristic incident:

"The other day whilst visiting a Thakur's house a sweeper woman came into the house. Each new comer was told to pass aside, and not touch her; before long a young girl passed by too closely, and her sheet came in contact with that of the poor woman, several voices called aloud, 'you have been touched, you have been touched, and must bathe now, before we will allow you to come near us.' The other however, took up a brass lotá, and sprinkled the girl, with what she called 'gold water,' and pronounced her clean."

As a rule the Mohammedan women are not nearly as accessible as the Hindús. Miss B. writes "that of 60 zenanas

open to her only 10 are Mohammedans, and the welcome which these give is not so hearty and sincere as that we generally receive in Hindú houses."

Miss Rodger has had charge of three Girls' Schools in villages near Futtehghurh, which contain fifty pupils. "Many of the pupils have made very decided progress in their studies during the past year." Like her co-labourers in Futtehghurh Miss Rodger finds a welcome in many Hindú houses. She visits regularly sixteen zenanas, of which she writes as follows :—

"The women are generally attentive listeners, and often express a regret that I do not visit them more frequently. I can only remember one instance in which I have not being welcomed. Often I have only been able to get away by promising a speedy return. In addition to the above heathen Girls' Schools, there are several private schools; one supported by Mrs. McDowell, and superintended by Miss Blunt; two supported by Miss Blunt, and one organized and taught in the house by Mrs. Tracy. All of these Girls' Schools are in a promising and prosperous condition."

The Rakha Christian Girls' School and the Orphanage during the past year have been under the care of Miss Fairweather.

In the Girls' School are fifty pupils, of whose progress Miss F. makes an encouraging report. The more advanced class is studying Indian History, Arithmetic and Geography. All the instruction is given in the Vernacular. "Each Friday is given to plain sewing and knitting, in which many of the children excel."

Miss F. reports 23 girls in the Orphanage. These "do nearly all their own work, and regularly attend school.

They seem happy and contented. Three of these girls have applied for baptism during the year."

VI.—Of Literary Work.

The following present a brief notice of the various literary work reported at the last meeting of the Mission.

Dr. Brodhead writes:—

"For the last four years not one of the least of my duties has been, the management of the *Maḥzan i Masihí* or Christian Treasury. This is a post involving manifold labours, but by one satisfied, as I am, that the Magazine is doing a useful work, and that it needs only to be fostered to be made increasingly useful, such labours will be cheerfully performed. The constituency of the Magazine, although somewhat fluctuating, is most permanent where permanency is most to be desired, namely, in retaining Native Christian subscribers. It is probable that the number of subscribers, now about two hundred and sixty, will not increase rapidly. But the Mission in establishing and supporting the Magazine has cause for congratulation, in the number of valuable works issued in connection with it, in the amount of interesting miscellany furnished in its pages, in the stimulus which has been given by means of it to the production and circulation of Vernacular Christian literature, and in the fact that, while published under the auspices of a single denomination, it unites in its support representatives of nearly all the denominations labouring in India. In resigning my connection with the Magazine I earnestly bespeak for it the continued sympathy and support of all interested in the development of Christian literature in North India."

Dr. Brodhead also reports the preparation and publication

of two Hindí tracts. 'An Account of the True Incarnation (Sat Autár ká Barnan), and The Story of Keshab Rám, (Keshab Rám kí Kathá).

Mr. Holcomb reports two versions, one in Hindí and one in Urdú, of the small book "Bought with a Price," by A. L. O. E. These have proved very acceptable, and a second edition has already been called for.

The Hindí Grammar which Mr. Kellogg has for some years been preparing he reports as almost through the press. It will be a large octavo volume of over 400 pages, and will give a more general and extensive view of the Hindí language than any Grammar hitherto issued. Especial attention has been given to the Rámáyan of Tulsí Dás, and the various colloquial dialects. It is hoped that it will be found of special service to missionaries among the Hindoos in North India. Their necessities have been constantly kept before the mind of the author.

Besides work connected with this Grammar, Mr. K. has prepared a brief treatise on the Principles of Church Government ; and also a brief tract in native metres, designed to show the real nature of *Mukti*, as salvation, not from repeated births, but from the power and punishment of sin.

Mr Ullmann of Etawah, reports the preparation of the following books :

1. 'A book of Bible Stories in Bible language (begun last year).
2. A new book of songs and hymns for Christian children, called *Gítávalí*.
3. A brief Urdú Catechism for Christian children ; (by direction of the Synod of India).
4. Mr. U. has also translated into Hindí verse, at the

request of a friend, his little metrical Urdú Catechism. He has also by request of Dr. Murdoch furnished an English translation of his well known Hindí tract the Dharm Tulá.

Dr. Warren of Gwalior reports the completion of an Urdú Hebrew Grammar.

Mr. Johnson has finished during the year 33 tracts, large and small; most of which were translations of English versions of tracts in other Indian languages.

Mr. Lucas has prepared a brief Memoir of Dr. Judson, and finished a translation of Dr. Tyng's Christian Titles, besides the translation of another short story.

Mr. Seeley has revised and put in shape for the press a translation of the Shepherd of Salisbury Plain, made by Elliott Martin a worthy native Christian of Futtehghurh lately deceased.

VII.—Miscellaneous.

Besides the labors above detailed, much miscellaneous work, difficult to classify, has claimed from the missionaries its share of attention. In most of our districts Colporteurs are constantly engaged in the sale of Christian tracts and books. As yet the demand is small. People in many places have scarcely become used to the plan of selling instead of gratuitous distribution. Still progress is evident in this respect. Mr. Ullmann of Etawah, reports of his Colporteurs as follows :

“The three Colporteurs of the Etawah Mission, Dayáram at Etawah, Mánḡhán at Jhansie, and Charan Masáh at Orai and Calpee, are also trying to do their duty. The last two are not very successful in the sale of tracts, which is greatly owing to the fact, that the districts Jaloun and Jhansie are very poor districts.”

“ However Dayáram, who is with me at Etawah, is a most faithful and successful Colporteur, selling from 4 to 5 Rs. worth of tracts every month. Moreover his true Christian character, his kindness and humility have made him a favorite with a great many people in the city.”

Altogether Mr. Ullmann's Colporteurs have sold within the year 75 Rs. worth of tracts, and 39 Rs. worth of Scriptures, (total 114 Rs.)

Mr. Heyl has had charge, during the year, of the Municipal Blind and Leper Asylum in Allahabad, to which he refers in his report as follows:—

“ Eighty blind people and twenty-five lepers have been permanently cared for in the institution, and the class in the Gospel of Matthew in raised letters continued during the year under supervision of Prabhu Dass, a blind native Christian, also an inmate of the Asylum. Prabhu Dás was examined by the Presbytery of Allahabad at its late meeting and recommended for employment as instructor to the Blind, and has been employed in this capacity during the year, preaching twice a week to the inmates of the Asylum besides instructing a class in raised letters as before mentioned. Three of this class have been baptized during the past year, and admitted to the communion of the Church at the Jumná.”

It should be remarked that the inmates of the Asylum gain nothing by becoming Christians. All their bodily wants are supplied in the Asylum, as Hindús or Mohammedans; and if any become Christians, they still only receive what is common to all.

Many of the missionaries have also conducted frequent English services during the year. The missionaries in Allahabad have regularly assisted the minister of the Scotch

Church throughout the year, taking in turn with him the weekly lecture, and also frequently preaching in English upon the Sabbath. Mr. Kellogg while in Landaur, in turn with other missionaries regularly preached in the Union Church, held a service weekly in the Woodstock School, and conducted also a weekly Bible reading. The Futteh-gurh missionaries have also sustained a regular English service. Dr. Warren's time has been largely occupied with English work. He writes :—

“The duties of Officiating Chaplain have been regularly performed : namely, preaching twice on Sunday, attending marriages and funerals, visiting the sick, and conducting two prayer meetings in each week. Since returning from the last Annual Meeting, I have missed but one Sabbath's services ; and that was when I was out on a short itineration. For the greater part of the year the evening service on every second Sabbath has been held in fortress Gwalior. I have failed to attend a few of the week-day evening prayer meetings, one of which is held each week in the fortress. I gratefully acknowledge the use of a Government elephant, to carry me up the four hundred feet of the fortress rock.”

Dr. Brodhead has acted in Mr. Wynkoop's absence, as Secretary to the N. I. Tract Society. Mr. Holcomb has also acted as Local Secretary of the Christian Vernacular Education Society ; and Mr. Kellogg on behalf of their Hindí Editorial Committee has carefully revised during the year 17 books and tracts.

Before closing this Report, we may be permitted to state, for the information of the friends of our Mission, that in consequence of prolonged financial depression in the United States and the consequent embarrassment of the Board, the mission, since its adjournment in December

has received a strict injunction to reduce its expenditures in some way by the amount of about 10,000 Rs. Any one at all familiar with missions, can see what a severe injury such a reduction is this, falling upon no more than four or five Mission Stations, must inflict upon the work. In this emergency we must apply to the friends of our mission in India, with the hope that the kindness which they have shown us in the past, will prompt them to help us this year with larger contributions and more earnest co-operation in our work.



APPENDIX.

The following contribution are thankfully
acknowledged.

ALLAHABAD.			Rs.	As.	P.
Annual Collection, St. Andrews Church for general Mission Work, ... ..	...	...	310	8	3
Subscriptions from St. Andrews Church for the Kuttra Mission School, .. ...	...	...	327	0	0
From the Ladies' Association for Zenana Work, ... ..	...	...	240	0	0
Total Rs....			877	8	3

FUTTEHGURH.

SUPPORT OF VILLAGE SCHOOLS.

His Highness the Maharája Dalíp Singh, ...	1200	0	0
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FOR GENERAL PURPOSES.

G. B. Pasley, Esq. C. S.,	275	0	0
G. R. Mc'Dowell, Esq.,	56	0	0
Rev. B. D. Wyckoff,	50	0	0
R. Reid, Esq. M. D., ... ..	...	...	50	0	0
H. W. Harrison, Esq. C. S., .. ...	...	...	21	0	0
H. M. M., .. ...	...	...	20	0	0
C. Anderson, Esq.,... ..	...	...	18	0	0
A. Harrison, Esq. M. D., ... ..	...	...	5	0	0
W. Sinclair, Esq. C. S., ... ..	...	...	2	0	0
H. W., ... ..	...	...	2	0	0
Total Rs. ...			1699	0	0

ETAWAH.

				Rs.	As.	P.
T. T. Sherlock, Esq., Surgeon Major, for 12 months,	...	...	...	60	0	0
Mrs. Francis, Orai,...	...	...	...	6	0	0
C. M. Smith, Esq.,...	...	...	...	2	0	0
Total Rs.				68	0	0

MOROR.

Col. Osborne, C. B.,	...	...	44	0	0
Col. Hutchinson, ...	...	...	5	0	0
Genl. Rothney, ...	...	...	16	0	0
Dr. Symons, ...	...	...	48	0	0
Capt. Jennings, ...	...	...	24	0	0
Capt. Jacob, ...	...	...	24	0	0
Capt. Price, ...	...	...	24	0	0
Col. Young, ...	...	...	24	0	0
Major Pearse, ...	...	...	12	0	0
Col. Macqueen, ...	...	...	10	0	0
Capt. Tomkins, ...	...	...	24	0	0
Mrs. Maclean, ...	...	...	36	0	0
Mrs. Davidge, ...	...	...	18	0	0
Capt. Windham, ...	...	...	14	0	0
Capt. Toke, ...	...	...	20	0	0
Dr. Barnard, ...	...	...	16	0	0
Major Angelo, ...	...	...	6	0	0
Lieut. Weller, ...	...	...	9	0	0
Dr. Eades, ...	...	...	9	0	0
Lieut. Howard, ...	...	...	10	0	0
Dr. Grose, ...	...	...	16	0	0
Dr. Deakin, ...	...	...	11	0	0
Carried over Rs. ...			420	0	0

	Brought over Rs.	...	420	0	0
Mr. Harmon, D. P. W.	...	...	4	0	0
Capt. Kelsall,	...	..	5	0	0
Mr. Mc'Rae, C. E.,	...	...	4	0	0
Mr. Haselden, Vety. Surg.,	...	...	3	0	0
Mr. Atmoro,	...	...	2	0	0
Lieut. C. W. Muir,	...	...	20	0	0
Col. Marquis,	...	..	15	0	0
	Total Rs.	...	473	0	0

Donations towards purchase of Bungalow.

Major Genl. D. Reid,	...	...	500	0	0
Sir W. Muir, K. C. S. I.,	...	...	50	0	0
Mrs. Maclean,	..	...	30	0	0
Mrs. H. Smith,	...	...	20	0	0
Genl. Rothney,	...	...	20	0	0
J. C. Jordan,	...	...	25	0	0
Rev. J. J. Caleb,	...	...	25	0	0
Lieut. C. W. Muir,	...	...	10	0	0
Major Walker,	...	...	10	0	0
Mrs. Davidge,	...	...	10	0	0
Capt. Jacob,	...	...	10	0	0
Trumpet Major Lemmon,	...	...	5	0	0
Mrs. Lemmon,	...	...	5	0	0
Park Sergt. Foote,	...	...	2	0	0
	Total Rs.	...	722	0	0

